yaos after the principal river in their country. Some say the word Apayao was originated in their fierce battle cry *"Ma-ap-ay-ao."* During this call the hand is clapped rapidly over the mouth so that the cry sounds much like the American Indian war-whoop. This cry is also used at a feast: when a new visitor comes, when the basi is brought in, and when a pig is killed.

I will endeavor to describe, from personal observation of its still numerous cultural remains, something of the life of the Apayaos as it no doubt existed little changed during the long centuries during which their folktales were formed.

The life of these people has much to do with the streams of the country along which most of them live. They do not live on the river flats, but on the mountain sides for safety. Many of their communities are named after the streams near which they are located. A considerable part of the food is obtained from the streams; and they are used for washing, bathing and swimming, as well as for scenery. Much of the transportation is on the streams, and the men are expert boatma nand raftsmen. During the heavy rainy season transportation on swollen rivers is perilous; but it is carried on somewhat. The result is that many a banca has over-turned in the roaring rapids; much valuable merchandidse still lies in the deep pools at the feet of those rapids; and many of family mourns the loss of a loved one. Therefore stories of the streams often occur in the legends of the people.

The people on each stream were isolated from each other for many centuries so that there has come to be quite a difference in their customs and dialects.

534 women around, while the men are in bathing and swimming together, they keep thir private parts covered with one hand while they are out of the water.

186 476 342 Community spirit in a *barangay* is strong. They have common interests and often work together in exchange of labor, *pinta*. When one builds a house all the neighbors come and help, making a party of it.

417 628 648 676 672 721 Each *barangay* is surrounded by a heavy bamboo picket stockade. The bamboos are filled with small stones so they can not be easily cut away. A *barangay* has all the other *barangays* as enemies; but a peace-pact, *budong*, is often made between two of them. Peace-pact holders are appointed and held personally responsible that it is not broken. Each *barangay* is held accountable for the acts of any of its members. Then they are allies, helping each other in warfare and being mutually responsible for each other's property and personal safety. There is danger of forays at anytime from other barangays. So war is always imminent. There maybe old feuds to be settled and [554] deaths to be avenged. This is augmented by the fact that each warrior must take at least one head to establish himself, both in society and in the heart of the girl whom he desires.

HEAD HUNTING

721 411 726 When the demand either for revenge or for heads becomes strong, the *maingel* gives the order for a head hunting expedition to the enemy *barangay* selected. He will probably be the leader of the expedition. The warriors who are to go, prepare their weapons: shields, spears, and a special *aliwa*, which has the point on the cutting edge drawn out to make it more effective.

It is called a *gaod*. The people down stream use bows 721
and arrows, knowledge of which they have learned 411
from the Negritos. When all are ready, they gather 726
and hold a feast called a *magboto* to which their *anito*. *Manglangbang*, is invited. Manglangbang is the fierce *anito* who guides the warriors. He directs them whom to kill. Upon his order a warrior must even kill a companion. At the *magboto* the warriors swear to stand by each other, and a dog is killed, which a warrior carries on their journey, *cavao*, to the place of the enemy.

At the close of the *magboto* the warrior band sets 726
out. It is followed for a distance by the women, who shout. The warriors also shout and continue on their journey guided by the *anito*, *Panugtang*. As they enter the country of the enemy, the warriors move silently and keep under cover, for the attack must be a complete surprise. Upon arriving near the place of the enemy, the warriors hide in the forest, cooking their food with fire concealed, and in that place pass the night.

While it is still dark, the party moves up and silently surrounds the *barangay* of the enemy. They keep well-hidden until the occupants start to come out. Those going to their fields or on other errands are ambushed and their heads taken. The object of the [72]
expedition is to take as many heads as possible. All heads have the same value; those of men, women, children or babies, whether taken in a fair fight or by stealth. Each one has the required magical vital energy. There may be quite a fight, with numbers of 727
warriors killed or wounded on both sides. Occasion-

000 of no food. When Ewagan saw him, he applied his miraculous oil all over the body of Imlang; so that he became well immediately. When all the brothers became well, they had a great feast in the house of Ewagan in Pindayan. The others persuaded Ewagan to return to the house of Hatan in Nagiasian. He said he would; but the journey must be made in the night. Thro his magical powers they moved the house through the sky with a noise like thunder. While the house was moving, all the trees on the way bent over because they were afraid of Ewagan. When the house reached Naglasian, the house of Hatan became frightened and went sykward.

726 When they were now in Pandayan, Ewagan called upon all his brothers to go and kill Dimamowyan, the man who is covered with iron. So they started for Dampilan, the home of Dimamowyan. When they reached the outskirts of Dampilan they were stopped by an iron stockade topped with fire. Ewagan sprayed the stockade with his miraculous oil and it was laid flat. Then all the brothers crossed the stocade with that miraculous aid; but encountered great waves of water in the way. Ewagan ran on top of the waves. The brothers could not follow and called for help. So Ewagan came back, sprayed more oil on the waves, which disappeared, so that the brothers again went forward. They rushed toward the houses, where the inhabitants met them fighting. With the first thrust of his spear, Ewagan killed nine of the enemy. The brothers then killed all the warriors.

The women and children cried for help from Dimanowyan and ran toward his house. When he saw

them coming, he closed all the windows and the door 726
and would not let them in. After all the people had gathered under the house, Hinadolan killed all of them. Seeing this, Dimanowyan heavily barricaded all the openings in the hous. However, the brothers forced the door and brought him down to he ground. They gave him a shield and sword and selected Hinadolan to fight with him. During the fight, both of their shields were cut to pieces; but the *gaod* of Hinadolan was useless to cut the iron clothing of Dimanowyan. On the other side, Dimanowyan could not harm Hinadolan because of the miraculous oil which Ewagan had poured on him.

When Ewagan saw that his brother was nearly 000
exhausted, he commanded his helper Paliahan, to go to the aid of his brother. The helper took hold of the man in iron, tied his feet together, and threw him to the ground. Because they were loathe to ruin their *gaods* on the iron, Ewagan ordered them to bring the hammers. The moment a hammer struck the iron, it turned to fire. When Ewagan saw that the man in iron was exhausted with the pounding, he had pity, untied his legs, and removed the iron with his magic oil. To his surprise the skin of the man inside was as black as charcoal. Ewagan ordered his brothers to carry this black man to Hatan; but the brothers refused. So Ewagan took him up and threw him to Hatan. When Dimanowyan arrived at the house of Hatan, he told Hatan that Ewagan, his son, had already shown up.

When everything was settled in Dombilan, the brothers started for the house of Hatan in Naglasian.

are. I am going to chop down the tree," said he. So he ran home to get his large *aliwa* and returned in a trice. Then he began to chop down the tree. The courageous brothers could only wish that the *aliwa* would strike his legs. So for every chop at the tree, his legs were chopped instead. Then he roared helplessly, calling his wife. Soon the wife came with another *aliwa*. Upon seeing her weakening husband, she began to chop the tree also. For every chop at the tree her legs were struck instead. Then both became helpless, and happiness for them finally ended. So the two brothers came down from the tree and lived in Guisorab's house enjoyably.

THE PINDAYAN PEOPLE

During the ancient times there lived in Pindayan six brothers, all of whom were daring warriors. The roof of their house was formed of a great hive of native bees, which served as the defense against neighboring aggressors. The bees would hover over the place whenever the enemy came near. This made Pindayan an impregnable place. It became renowned because the neighboring aggressors failed to subjugate it.

One bright morning the brothers gathered in Ewagan's house to arrange plans for the invasion of Nagcolman. A great feast was held. The priests performed the ceremony to the *anito*, using live and bright colored snakes as their turbans. Gongs and drums were played. Men and women all wore their best costumes. They danced and danced: couple after

couple. Nothing but joy was displayed in that fare-well party to the departing warriors. 726

With glittering spears, *gaods*, and shields painted red and black, they started for Nagcolman. But soon they must stop for a while at the sacred tree to have their prayers said there; because their guiding *anito* dwelt in that tree. After the prayers, they rose into the air and were soon out of sight. Shortly afterward they were seen in Sagian, a place overlooking Nagcolman. There they must make a generous offering of betel nut to Balaniban, the *anito* in Sagian. The betel nut had to be offered on a shining *aliwa*. Had they failed to do so, Balaniban must deceive them. 726 782

The direction to Nagcolman was then determined, and they vanished into the air; thus arriving by the riverside of their objective. Imlang, the youngest brother and the most handsome, proceeded directly to a certain house in Nagcolman, while the rest stopped at the riverside. Imlang's going to that house was contrary to the brothers' plan; for he himself desired to find a very charming lady who was hidden in the chimney of the house. A great feast was being held there when the invaders arrived; but their arrival was still unknown. Imlang vanished from his seat in the house unnoticed by the people. He was with the fair lady, Naglalanaoan, in the chimney, obtaining her love. No difficulty was offered him in winning the love of the acknowledged belle of the *barangay*. He came to know her by enchantment. 000 [832]

Thereupon, Imlang and his expected bride, as well as the invaders still by the river, prayed that all that was being used in the feast must be brought by en-

000 chantment to the riverside. And so it was done. The Nagcolman people were much surprised that such a wonderful event should happen. Imlang and his sweetheart joined the party, but she was put into a bag, so that no one could know of her presence.

726 Not long after this, Imlang led his brothers to the place where the lady lay in his bag. The warriors rushed to the house where the feast was being held, without advance warning to the enemy. The enemy were thus caught by surprise. Imlang did not participate in the fight lest the one in the bag might disappear. The whole place then became a deep lake.

727 All the captured property along with the two prisoners, Gaoan and Dawilian, were sent ahead to the impregnable Pindayan. Live snakes and irons were used as the hand cuffs of the prisoners, who were Naglalanaoan's brothers.

The victors returned to their home with blood all over their bodies, excepting their eyes. Then Gaoan was tied to a tree while Dawilian was tied to a ladder. Another feast was then held in honor of the victory. A bird, *Bulaoitan*, bearing a betel nut and a betel nut leaf was sent out to invite countless people to attend the feast and the execution of the prisoners. Immediately, a great number of people were present.

When the people had all entered the house, late in the evening, Imlang opened his bag and out sprang the chaste Naglalanaoan. The house was brightened by her presence just as if it were a bright moonlight night. Great quantities of food and jars of wine were served. But the quantity remained just as if nothing had been eaten or drunk.

000 ing wife might vanish; but before the break of day, he discovered that his much beloved wife had gone out of sight. Since then she has never been located; even by the bird Bulaoitan, which was instructed to go to every nook and corner of the surrounding country. But that loss never weakened the morale of the six Pindayan warrior brothers.

Still, in spite of mishaps, they held firm their stand against all aggressive enemies with the aid of the great bees which roofed their house, the only house in Pindayan.

THE COURTSHIP OF HINADOLAN.

582 Hatan told Hinadolan to marry Himbangonan, who lived in Dudongan, and stay in her house. Indayo, the father of Himbangonan, told her that they could not be married unless Hinadolan presented him with the head of a freeman.

726 Hinadolan, accompanied by his brother Abbiwan, went to hunt the head. They started for Dombilan. When the people of Dombilan saw the two brothers coming, they knew at once that they were coming to fight. So the people sought shelter within their great, high iron stockade. But Hinadolan, using his magical powers, jumped high into the air over the stockade and landed in front of the enemy so that the fight began at once. Hinadolan killed many of the enemies
000 and started back with one head in his hands. Again he attempted to jump over the iron stockade; but he caught on top of it. He bawled and bawled and struggled to get away; but he could ont. So he told his

brother to go back home to Dudongan and tell his father that he was dead. 000

But instead, Abbiwan went to Inpindayan, the home of Himbangonan, to kill her father, Indayo. Upon finding him in the house, Abbiwan thrust his spear at him but missed; and Indayo escaped to the forest. 726

Then Abbiwan went to Hatan and told him that his son was dead. Afterwards he returned at once to see his dead brother Hinadolan. When Abbiwan reached the iron stockade, he found the people of Dombilan trying to obtain the body of Hinadolan; but not even Abbiwan could reach the top of the iron stockade where Hinadolan was stuck. 000

As Abbiwan could not obtain the body of Hinadolan, he called on their brother Ewagan to help. By his magical powers, Ewagan turned himself into a firefly and flew up to where Hinadolan still was. The people saw Ewagan as a fire near Hinadolan. Ewagan mourned upon seeing the condition of his brother. Then Ewagan took his brother and flew back down to the ground. When the other brothers had seen Hinadolan, Ewagan called for his friend, Paliahan. When he arrived, Ewagan again carried his brother in his arms to a patch of *sical* grass, where he applied his magic oil all over the body of Hinadolan. All of a sudden Hinadolan was restored to life.

Then the brothers all started for Dombilan to obtain revenge. They mingled with the people, who at first did not recognize them. When they did recognize Hinadolan, they became suspicious. Hinadolan was trying to conceal himself. Then Ewagan obtain- 628

(meaning: continuously houses). There it is still existing up to this day. That is how it got its name. 103

HOW ANGYOBAN STARTED HEAD-HUNTING

Many years ago in Madatag there lived a man named Angyoban. He was regarded as the bravest and most handsome of the young men. There was also a very good girl named Bandiyang whom Angyoban admired very much. He began to court her and loved her greatly; but he was not successful in his courtship. However, Angyoban was so determined to marry the girl that he continud to court her during twelve long years. 584

Then one evening in desperation, he went to the house of Bandiyang and fiercely demanded that Bandiyang should marry him. She refused, and the argument went on with Angyoban threatening more and more. At last Bandiyang said, "You shall have your demand if you obey what I tell you. Go to the land of our enemies and return with an enemy's head, shield, and *gaod*."

So Angyoban set out to go to the land of their enemies. When he had come near to the houses, he hid in ambush by one of the trails leading to the fields. This was very early in the morning. When an enemy came on his way to work, Angyoban sprang up and obtained his prize in an easy fashion. He had the 726 584

726 584 weapons also; for it was the custom for a man always to carry his spear, shield and *gaod* with him.

He returned to the house of Bandiyang bringing his trophies with him. All the people joyfully came to celebrate the valor of Angyoban, and the marriage took place soon after.

THE FEUD BETWEEN THE PEOPLES OF ALISIT AND KUMAO

628 Many times the peoples of Alisit went to fight the Bulo people. They found no one at home. One time when on their way to Bulo, they became very hungry [476] and stopped in Kumao. It happened that at that time, the people of Kumao were gathering posts for a house. There were many people there to help. They had *basi* to drink. So they offered some to the Alisit people. [517] While sitting on the ground, they talked and had oratorical contests, each contestant telling of their cus- [579] toms. The *maingel of* Kumao was Lindo. They became drunk and got into an angry quarrel. Lindo said [152] to Baliwan, "You are good only for hunting women and not for hunting men." Baliwan became very angry and answered back and struck Lindo with his *gaod*. When Bayao, the son of Lindo, saw Baliwan strike his father, he snatched up his *gaod* to help his father. Then all the warriors were drawn into the fight, and five of the Alisit men were killed. None of the Kumao people were killed.

628 484 Later on, twelve Kumao people were taking a trip to Sulsuna in Ilocos. for trading purposes. They

thought that, as they were very few and the people of Alisit were many, the trip would be very dangerous. There were only seven men and three women. So instead of going by the way of Alisit, they went by the way of Langnao to Sulsuna. They reached Sulsuna all right, and on their return trip reached Baliwan; but one man was injured in the foot. The other people wanted to carry him; but he did not like them to as they might meet an enemy, who would kill him as he lay in the sling. So he said that he would walk along slowly. The people of Baliwan were holding a peace-pact feast and wanted the people of Kumao to stay; but they did not want to spend the time or be to the expense. So they went on and came to a field. Some went to get sugar cane and others went to the river. The lame man, Subugay, went on ahead and came into an ambush of Alisit warriors. But they waited until the others came up, and then the many warriors of Alisit attacked. Subugay was wounded in his hand by a spear: but escaped. Two of his companions were killed and three wounded. The Kumao people were all surrounded by the Alisit people; but they managed to get away and hide in the forest. They reassembled, and the Baliwan people helped them to carry their killed and wounded home to Kumao, which they reached about night time.

Then the people of Kumao went to attack the Alisit people. There were many warriors, as they wanted to revenge their relatives. When they reached Bangcarao, they stopped there to wait for anybody who might be passing. Finally two Alisit men came

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726 by. Some of the Kumao warriors wanted to kill the Alisit men; but others objected. However, some threw spears and wounded the two men. But they escaped, ran to the river, and swam across. There they were safe, for the Kumao warriors could not follow.

HOW THE BARANGAY OF BADDUAT GOT ITS NAME

103 During the early days, there was fighting between the southern and northern people of Apayao. One time fighters from both north and south met in a certain place some distance below Lennang and there fought fiercely in hand to hand combat. After the fight, the southern warriors were exhausted for want of food and were lacking in brave men to fight. So they fled for home, scattering for the sake of better safety.

Unfortunately, one of the bravest and most renowned warriors, named Daguit, became confused on the way, as he was weak from hunger and suffering severely from his wounds. For these reasons, Daguit gave up and died in that place. When the other warriors arrived in their homes, he was the one found to be missing. They waited anxiously for him during two days; but in vain. Then they started in search of their missing companion. They found him dead under a tree near a brook which was strange to them. So they named the little brook in honor of Daguit. They called it *Badduat* (meaning—a dangerous place to live) : and so that is its name to this day.